

4. God is pleased with large requests.
5. The influence of our lives lives and we are doing good or evil after our bodies have returned to the dust.

Helpful Illustrations

God is pleased with large requests. In 1792 William Carey preached a great sermon, a direct result of which was the founding of the Baptist Missionary Society. His text was Isa. 54: 2, 3; "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left hand; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Under this he made two points: "Expect great things from God," "Attempt great things for God." When he first proposed to the ministers of his own denomination that a mission should be founded in India, the presiding officer said, "You are a miserable enthusiast." Let us see how Carey's faith was honored. A hundred years ago he was the only ordained Protestant missionary in India. Now there are more than seven thousand. Carey's single convert has had a following of over two thirds of a million converts.

'According to your faith.' When Xavier was preparing to go forth upon his mission his friend, who shared his apartment at Rome, was awakened in the night by his earnest exclamations. He would cry out in his sleep, "Yet more, O my God! yet more!" He afterward told what his vision had been. He saw in his slumber the barbarous islands and continents and mighty empires which he was to win to his faith. It seemed to him that storms and hunger and thirst were everywhere and death in many a fearful form, yet he shrank not back. He yearned for still wider fields of labor, and with an absorbing passion cried out, "Yet more, O my God! yet more!"—*Kip*.

Verses 20, 21. The incident of verses 20, 21, enforces the fact that the influence of our lives does not die with us. A man who felt when dying that his life had been wrong cried out, "Gather up my influence and bury it with me!" As impossible as to gather up grains of wheat which had been sown and had grown into harvests through successive years.

A pilgrim walking over a rough and weary road, came to an iron door, over which were inscribed the words "The Gate of Death." It opened; he passed through; and as he turned to look the door behind him was golden, and over its portals in glorious letters were the words "The Gate of Life." It is a legend, but it is a Bible truth.

DON'T AND DO, AND WHY

Kate H. Haus.

Primary discipline methods learned in twenty-two years' experience in teaching little children.

Don't have a "naughty boy's chair."

Why? Because it is that kind of boy es-

pecially that you want to reach, and too often such boys leave Sunday-school for good because, once having occupied that chair, the finger of scorn and ridicule is pointed at such.

Don't nag. Remember how you hated it yourself as a child.

Don't say, "Now, Tom, please behave and be a real good boy, because it grieves me to have you naughty."

Why? Because Jesus is the one always to be held up in view, and not the teacher.

Don't say, "That red-haired boy," or "That girl with the plaid dress," or designate the children in such a way, because every child resents it, as each one likes to feel his or her individuality recognized in Sunday-school, for each knows it is lost sight of, as a rule, by older people with whom the child comes in contact.

Don't pass your scholar on the street unnoticed, as it's resented.

Don't refuse to answer any question carefully, when the child asks it in good faith.

Don't treat one child more favorably than another.

Don't forget to ask after the baby or any who may be sick at home.

Don't refuse admission to the baby that is brought in arms to class by the older brother or sister, as you may lose the attendance of both.

Don't use movable benches or chairs, if possible, as the children will rock them back and forth.

Don't give the children too much seating room, as it makes them wiggle around to try and fill it.

Don't teach history or geography except as an absolute necessity, or too many hard-to-pronounce biblical names. Leave these for the advanced classes.

Don't talk too low, or in a monotone.

Don't let one child sit where he or she can't be seen by the teacher.

Don't allow "self" in the teacher to be seen.

Don't greet or pay attention to visitors after the class work opens up for the day.

Why? Because you are there to save souls, and if you attend to visitors, your scholars will, and the lesson truth be lost.

Don't allow interruptions by superintendent, secretary, or any one else while you're teaching the lesson.

Don't preach collection, but teach it; because if preached, some scholars will leave, while if taught, many will be won to systematic giving.

Don't teach your new songs during session time, as valuable time goes to waste just before the session opens, that ought to be used as a quieting time, by getting the children into the right spirit before the actual session begins.

So many "don'ts," and so many more that might be given; but we'll have to take the "do."

Do teach Christ as a personal Savior and helper.

Do teach Satan as a personal enemy of every child.

Do have Jesus in every song that is used.

I've seen and heard songs in primary classes that left out Christ's name, and had not one of His many names in it.

Do try and have every song teach some practical Christian lesson or truth.

Do be patient with every child.

Do shake hands with each child every time you meet that child, if it is five times in one day, provided there's been a home-going between these times.

Do know your scholar's name, surroundings, companions, and parents, if possible.

Do not talk against time in teaching the lesson.

Do occupy every minute of the session with work for Jesus.

Do teach the power of prayer in everything, great and small.

Do pray for your children by name.

Do teach practical Christian living.

Do make Jesus real to each child.

Do have a meeting of some kind one day during the week, if possible, where you can meet with the children in prayer, and clinch the lesson of the previous Sunday.

Do make individual private appeals to accept Jesus as a Savior.

Do love your work, and love each child connected with it.

Many more "Do" thus or so might be given, but, after all, primary discipline, while affected by the "don't" and the "do," has for its foundation pure, whole-souled love for Christ, that is shown in the consecration of the primary teacher, as it flows out in love for the personal salvation of each child under her care.

The Mission Field

WASHINGTON CITY ECHOES

"Believe it if you want to, but don't disturb the peace of the church because there are a lot of fools who *don't believe* that the Lord and the devil have gone into partnership—the one preparing the mansions and the other seeing to it that you will die and get one of them." I quote this from Brother Rensch's article, "Our Opportunities," in last B. E. Get the paper and read it again, the entire article. I can not emphasize what he has said as it deserves.

By the time this appears no doubt the brethren and sisters will be gathering on the conference grounds. I long to be one of the number. If I am not there it will be because I have a very substantial reason. Ask Brother Cassel of Philadelphia and he will give the reason.

At present I am on the shelf with a "hitch in my back," scarcely able to move about at all. And today the thought came, "Has not this its spiritual counterpart?" Did you ever know any one who could attend to business very briskly and closely from early Monday morning till late Saturday night one week after another but on Sunday they were